

Wesleyan University Disorientation Guide 2015 - 2016

Our disorientation guide attempts to build an alternative narrative to the Wesleyan administration's sanitized version of Wesleyan's institutional history. As freshmen coming to Wesleyan, it is convenient to trust that the administration is acting in our best interest, but skepticism is necessary to see more nuanced and complicated realities.

This guide does not address all of Wesleyan's history nor all of the current organizing on campus. This document is a tool, created by a collective of students committed to learning and organizing, to combat short term institutional memory, and bridge the gap between our ideals and our behavior. While in many ways we stand against the institution in which we all find ourselves, we also recognize our own complicity within this system—none of us are free from reproducing oppression, either interpersonally or structurally. Because of this, we are aware that in many ways this guide is inadequate, and is written from a position of privilege as students learning of these structures in the elitist context of an institution like Wesleyan. We could not create this without previous work done by Hermes' staff members long ago, nor without the foundation created by students and community members past and present. Our goal is to make this history of resistance accessible to a wide range of students; a few of whom might someday disrupt the system themselves.

We hope this guide teaches you that what the administration considers adequate is not necessarily so. That change in this community begins with a rejection of the status quo. That knowledge is a first step, but does not absolve complicity. That **YOU HAVE THE POWER TO RESIST.**

Editors

Seamus Edson, Abby Cunniff, Maya McDonnell, Amy Mattox, Kate Pappas, Ryden Nelson, Deren Ertas, Xinyu Zhu

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SOME OF THE BASICS

In order to create meaningful change, we must take an honest look at our own positions within the systems we wish to alter and how they impact our understanding of the status quo. For some, this means developing ways to articulate individual experiences of systemic violence. For others, this means listening.

DISCRIMINATION Any action that **DENIES** social participation or human rights to a group based on prejudice (an irrational dislike for a group or social category).

OPPRESSION The exercise of authority or power in an unjust way, **DISCRIMINATION** on an institutional level.

"If oppressive consequences accrue to institutional laws, customs, or practices, the institution is oppressive whether or not the individuals maintaining those practices have oppressive intentions."

—Tools for Diversity

ex. white people can be denied social participation or rights in specific situations (discrimination) but does not indicate system-wise oppression against white people

PRIVILEGE Society's tendency to provide unearned advantages to certain individuals based on race, gender, age, ethnicity, sexuality, socioeconomic class, and other divisions.

People with privilege often remain untaught about institutions that systematically give them **PREFERENTIAL TREATMENT**; the treatment is instead seen as natural and therefore unnecessary to address. By acknowledging your own privilege, you recognize that you are, directly or indirectly, benefitting from the oppression of others. While many say that they welcome the expansion of rights and privileges to oppressed groups, few agree to systemic changes that would lessen their own privileges. Privilege is pervasive on a systemic and societal level. Learning about how the privileges you have affect you and others is vital to understanding institutionalized discrimination and your place, role, and responsibilities in promoting or fighting against it.

In her 1988 essay "White Privilege and Male Privilege," Peggy McIntosh writes, "In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth."

Further Reading:

Audre Lorde's ["The Uses of Anger"](#)

Robin DiAngelo on [White Fragility](#)

["Tools for Anti-Racist Organizing"](#)

Andrea Smith's ["Heteropatriarchy and the Three Pillars of White Supremacy"](#)

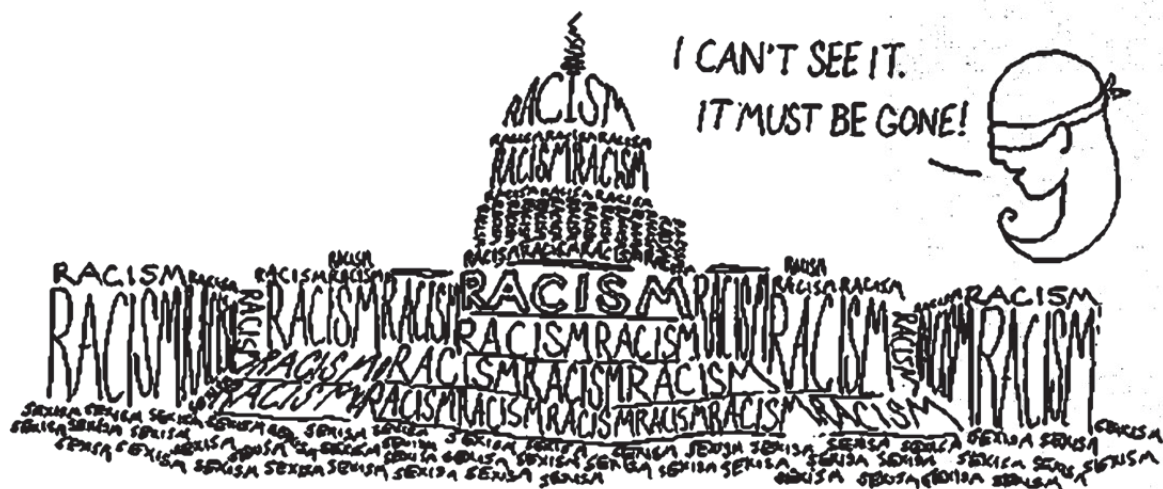
["Citizen Privilege and Ally Basics"](#)

PRIVILEGE+
POWER+
PREJUDICE=
OPPRESSION

be invested in collective liberation and work
with people with marginalized identities

- >> Notice how oppressions are denied, minimized, and justified
- >> Understand and learn from the history of racism, heterosexism, ableism, ageism, and other oppressive systems
- >> If you notice yourself instinctively becoming defensive, pause and listen before responding
- >> Intervene (when you're comfortable) if you see someone disrespect or demean another because of their race, gender, disability, sexual orientation, age, economic status, etc.
- >> Think about what it means to be invested in collective liberation and how to be on the same team as people with identities different than your own (i.e. how to listen, support, not demand that your feelings be coddled)
- >> Support the leadership of people who have historically been oppressed

modified from [Unitarian Universalist Association curriculum](#), tweets from #allyshipchat specifically @elonjames and @rosicrucian1970, [checklist for allies](#)



TERMS AND DEFINITIONS

ABLEISM The normalization of able-bodied persons resulting in the privilege of “normal ability” and the oppression and exclusion of people with disabilities at many levels in society. Ableism involves both denying access to people with disabilities and exclusive attitudes of able-bodied persons.

ACCESSIBILITY The state of being open to meaningful participation by all people, in particular people whose participation (in this activity or in society at general) is usually limited by oppression of some kind.

CISGENDER A person who conforms to gender/sex-based expectations of mainstream society (also referred to as “Gender-straight” or “Gender Normative”)

CLASSISM Refers to the ideology and belief that people deserve the privilege or oppression of their class based on their “merit”, “social status”, level of education, job, work ethic, etc... Although many people suffer under capitalism, classism is relative. Classism also refers to the social dynamic of privilege, or elitism. Access to knowledge or to education, the privilege to choose when to be an “activist”, when to be risk taking (eg. risk arrest), and the use of exclusive language (i.e. “activist” language, acronyms, “academic” language) are examples of elitism embedded in class privilege.

CULTURAL APPROPRIATION Theft of cultural elements for one’s own use, commodification, or profit — including symbols, art, language, customs, etc. — often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture’s right to take other cultural elements.

ENVIRONMENTAL JUSTICE Is about equal and fair access to a healthy environment; equal enforcement of environmental regulations; and a movement to protect communities of colour and low-income communities from environmental hazards.

HARASSMENT Unwanted attention or behaviour, whether a single incident or an ongoing dynamic, which has the impact of creating a climate of hostility, jeopardizing someone’s comfort, ability to participate, and/or access (e.g. in workplace, public place, service or event). Usually the perpetrator has more social power than the victim and/ or direct power over the victim.

HOMOPHOBIA The fear and persecution of queer people. Rooted in a desire to maintain the heterosexual social order, which relies on oppressive gender roles.

OPPRESSOR, OPPRESSED, OPPRESSION An oppressor is one who uses her/his power to dominate another, or who refuses to use her/his power to challenge that domination. An oppressed is one who is dominated by an oppressor, and by those who consent with their silence. Oppression is the power and the effects of domination. Inaction is complicity. To cease being oppressors, we must act against oppression.

PEOPLE OF COLOR Is a term used to refer to nonwhite people, used instead of the term “minority,” which implies inferiority and disenfranchisement. The term emphasizes common experiences of racial discrimination or racism. Racism is not primarily a set of negative attitudes or behaviours on the part of individual whites. These negative attitudes and behaviours are grievous and sometimes fatal, but they are in fact symptoms of a system whose purpose is not merely to make people of colour feel badly but to maintain white power and control.

SEXISM Perpetuates a system of patriarchy where men hold power and privilege and women are subordinate to men.

TOKENISM Presence without meaningful participation. Tokenism is often used as a band-aid solution to help the group improve its image (e.g. “we’re not racist, look there’s a person of colour on the panel.”).

TRANSPHOBIA The fear and persecution of transgender/transsexual persons. Rooted in a desire to maintain the gender binary (i.e. the categories ‘male’ and ‘female’), which obscures the reality of the fluidity of gender and invisibilizes the experience of persons who do not identify with either category.

**many of these definitions were selected from Colours of Resistance (coloursofresistance.org). “The Colours of Resistance Archive is a collection of analysis and tools for liberatory organizing and movement-building.” The network organizing collective of Colours of Resistance is made up of at least 2/3 people of color and 2/3 women*

ALTERNATE MIDDLETOWN HISTORY

A LEGACY OF DISPLACEMENT

Like most old institutions, Wesleyan has created a comfortable narrative of progress insulating its past from real scrutiny. On our “Brief History” webpage, you’ll find 20th century details about the presence of women and people of color on campus, but like most histories, it ends there. The true history of Middletown is not complete while the **DISPLACEMENT** of local tribes and **ENSLAVEMENT** of West Africans are ignored. By the time Wesleyan was founded in 1831, the growth of the region had forced a 99% population decline of first peoples in Western Connecticut in less than 300 years. Slavery was still legal in Connecticut, and remained legal until 1848. Entire cultures were destroyed to construct the bubble of privilege surrounding Wesleyan. This context in which Wesleyan was founded is crucial to understanding the roots of our institution, and the role it has played in the greater history of oppression in America. Wesleyan defines itself as the “diversity university,” dedicated to “practical idealism,” and “progressive ideas,” but these catchy phrases hold no weight if we continue to ignore Wesleyan’s history of **ERASURE**.

THE FIRST PEOPLE HERE

Before 1640, Middletown was referred to as **MATTABESSET**, which means “where the river bends,” and is the traditional homeland of the Wangunk—indigenous to the places known today as Middletown, Portland, Chatham and East Hampton. The same “Indian Hill” that now hosts European cadavers, Second Stage performances, and sunset picnics was formerly referred to “Wune Wahjet” meaning “on the beautiful hill” and was renamed “Indian Hill” because of its central role in government and community decisions for the Wangunk. There were [many instances of “opening graves”](#) in Middletown in which residents unearthed and stole the belongings of indigenous individuals buried in the local region. Wesleyan University’s administration has only recently (2013) taken responsibility for participating in the excavation and collection of remains and cultural items of indigenous people for academic prestige. The colonial relationship established by early Europeans makes it very difficult to learn what came before and remains in Middletown, but knowing that we don’t have the whole picture is our first step.

THE PEOPLE FORCED HERE

After most native people had been pushed out, West African slaves were imported to Connecticut as **CHattel SLAVES**. Unlike the white indentured servants they worked alongside, if African slaves were ever freed they received no compensation, and were banned from voting from 1818 onwards. Slaves labored on [“a triangular plot of land between Vine St, Knowles, and Cross St; about 5 acres in total... \[facilitating\] the construction of 11 houses, as well as a church, the A.M.E. Zion Church.”](#) Many of our wood frame houses are these same structures, but little has been done honor those who were exploited in the construction of part of our campus.

Today, Connecticut boasts the largest **WEALTH GAP** in the U.S., and a burgeoning prison-industrial complex holding over 16,500 persons, approximately 67% of whom are people of color (Connecticut Department of Corrections). The exploitation of marginalized groups is directly linked to the economic prosperity that enabled the foundation of Wesleyan as an institution of higher education. We must be proactive and learn about the peoples who occupy and have occupied this land. We can embody the community service that Wesleyan encourages, but only if we come down off the hill (campus), and into the communities that came before, and reach out to the communities that have come to be.

“The exploitation of marginalized groups is directly linked to the economic prosperity that enabled the foundation of Wesleyan as an institution of higher education. We must be proactive and learn about the peoples who occupy and have occupied this land.”

HOMELESSNESS AND POVERTY IN MIDDLETOWN

REMEMBER THE BASICS

Plentiful food and comfortable housing at Wesleyan can make it easy to ignore the population within walking distance from campus that does not enjoy those securities. The Eddy Shelter (a local resident shelter) is always at capacity; demand exceeds their thirty available beds. From the months of November to April, various churches host “warming shelters,” opening up their floors to the needy. This year, there were over 220 unique visitors to the warming shelters, averaging 20 residents a night. The warming centers do not always cover all the cold parts of the year. It is a criminal offense to solicit spare change. It is common for people to be arrested for camping in the woods, for their tents to be destroyed or taken down and their property confiscated. The homeless population in Middletown is often in need of compassionate hospitality, empathy, but never condescension. Do not abide the stereotypes that construct our homeless population as criminal. **PLEASE LOOK AROUND CAMPUS FOR WINTER WARMTH DONATION BINS, THERE IS ALWAYS A NEED FOR WARM CLOTHES, SHELTER AND SLEEPING BAGS.**

SOME OF THE GROUPS DOING THIS WORK

Food Not Bombs

Every Sunday people from Wesleyan and beyond take food that would otherwise go to waste and cook up a delicious vegan meal as a part of a global Food Not Bombs movement. The free meal is at 1 PM at 605 N. Main St, in front of the Buttonwood Tree. Cooking starts at 11 AM at the First Church at 190 Court St - just come to the kitchen in the back!

Middletown Potluck

Middletown Potluck is a collective which aims to bring human connection back into the relationship between Middletown and Wesleyan. We strive to put human beings at the center of everything we do. We function as an anarchic group of people committed to creating conversation around difficult topics within the Middletown community. In the past we have had dinners on interfaith anti-oppression hunger and homelessness, and one about human connection. From these conversations, many different projects are born and organized by Middletown residents and Wesleyan students that continue to foster genuine friendships and relationships. As a group, we have developed relationships with many organizations and individuals in Middletown who work toward similar aims. It's beautiful work.

Contacts: yhorowitz@wesleyan.edu, aturner@wesleyan.edu, bkwon@wesleyan.edu.

St. Vincent de Paul

St. Vincent De Paul meets the needs of the poor and homeless in greater Middletown, Connecticut. St. Vincent's provides nutritious meals through our community Soup Kitchen and connects people to basic support services and emergency funds through our Community Assistance Program. For the past 2 years there has been a writing workshop that both patrons of the soup kitchen and Wesleyan students attend. It happens weekly on Thursdays at 2:30 pm and creates a beautiful space of vulnerability and care. This past year an anthology of writing from this group was published: Words from the Kitchen Table. To find out about how to get involved with SVD: lydia@svidmiddletown.org or yhorowitz@wesleyan.edu

Eddy Selter

The Eddy Shelter is Middletown's homeless shelter. With a formal capacity of around thirty guests, they are always overbooked, informally extending stays beyond the 6-month limit. During winter especially, they are packed with extra cots. The Eddy shelter has no functioning oven and basically feeds their residents off of Wesleyan food waste, which becomes very difficult during Wesleyan's 6-week winter break. Last spring, they opened transitional housing units on their second floor.

First Church @ 190 Court St

is a great partner in a lot of this work and a positive off-campus space to use for community gatherings/ creations.

Support Local Businesses/

Non-profits:

- [Nur's Honey Spot:](#)

Homemade honey by a

Middletown resident

- **Buttonwood Tree/**

North End Arts Rising

THE ISSUES AT WES

A breakdown of many of the ways in which systems of violence and injustice manifest in the Wesleyan Community. The following sections include relevant historical information, recent activism, definitions, and other information to help contextualize each issue on Wesleyan's campus.

CLASSISM

WEALTH DISPARITY EXISTS

about **55%** of students pay full tuition (**\$48K/year**)

HOW TO NOT BE A (CL)A\$\$HOLE

- 1 be aware that your standard of “expensive” might not be the same as someone else’s
- 2 don’t assume that simply splitting the check equally (regardless of the price of individual meals) at a restaurant is fair
- 3 don’t assume that everyone takes the same kinds of family vacations as you do
- 4 speak up + fight when you notice a class’s textbooks/ lab costs are egregiously high. make sure the professor is putting copies on reserve at the library, providing e-copies when possible, and doing everything to ensure that the information in the class is easily available to every student
- 5 if you’re in a position of privilege in terms of \$, yield some of your decision making power when making group decisions that involve spending money
- 6 if you have a car, please be understanding/mindful about why people might be hitting you up for rides a lot (being a student in Middletown without a car or an extra \$60 means being reliant on students to get to doctor’s appointments, the train station, to buy groceries during breaks, etc.)
- 7 be aware of how indebted and uncomfortably dependent asking for favors might make low-income students feel and use this understanding to be kind
- 8 be sensitive to the fact that because of work study jobs/ minimum contribution situations, some students have less free time to hang out with friends or commit to extracurricular activities

NAVIGATING AS A LOW-INCOME STUDENT

- 1 Ask professors about the texts they require for class. Most professors have the books themselves and can either scan or lend a version to any students in need. WesAdmits and Chegg are also great resources. Broad Street should be a last resort for books; students around campus or your professors should have a copy of those expensive texts.
- 2 The [Quest Scholars group](#) on campus is an open organization that works in tandem with [First Class](#), Wesleyan’s low-income/first generation college student group. Their meetings regularly focus on providing students with the **RESOURCES** they need to get around Wesleyan’s many trials.
- 3 Make other friends that are low income or first generation. By talking about it and sharing stories, you’ll unearth a ton of tricks and tactics. This could include really great job recommendations or the ins-and-outs of going to office hours—either way these are indispensable skills you’ll need at Wes.
- 4 Dean Mike Whaley has a certain amount of money set aside to help students in need during the year. President Roth also has a fund set aside. **TALK TO YOUR DEANS**, even if they’re not the best, they know of these resources and it is their job to put you in touch with them.
- 5 Classism is an intersectional issue. It is **NOT ISOLATED** from the racist, sexist, heteronormative, transphobic world we live in; if you’re not working towards the end of all types of oppression, you’re not working towards an end to classism.
- 6 We want to hear your thoughts. We feel you, believe me. Visit the [Wesleyan Class Confessions facebook page](#) to see how Wesleyan deals with class related confessions.

DISMANTLING INSTITUTIONAL CLASSISM

The 2014-2015 academic year brought improvements for first-generation and low-income student support. Pressure on the administration from individual low-income students, WSA Members, and QuestBridge has led to the establishment of the **ANN WIGHTMAN SCHOLARSHIP**, to be awarded to a first-generation college student each year. Class deans and other administrators have begun planning events for first-generation students, and anticipatory support such as mailings with clearer descriptions of how financial aid functions will hopefully be available for the class of 2019. The Career Center now offers SuitUP, a fund set up for low-income students can to help them afford business attire for job and internship interviews. Recently, the student body challenged the authenticity of the WSA by holding a sit-in **TO PROTEST LACK OF FIRST-GENERATION REPRESENTATION** on the assembly. Changes like these provide motivation for further activism and hope that further change is attainable.

ABLEISM

PEOPLE WITH APPARENT DISABILITIES:

Are often infantilized and receive rude stares and questions

Can be killed or assaulted in unsafe environments



PEOPLE WITH NON-APPARENT DISABILITIES

(i.e. mental illness, learning disability, chronic pain)

Often must fight to be believed that they have a disability



TIPS FOR ALLIES

Do not make assumptions about disabilities you do not have

Believe your friends when they say they cannot do something

Call out ableist language

Refer to people the way that they prefer



EXAMPLES OF ABLEIST LANGUAGE

psycho
nuts
lame
insane
derp

more complete glossary and other great info at www.autistichoya.com

WHAT IS ABLEISM?

1. Oppression, prejudice, stereotyping, or discrimination against disabled people on the basis of actual or presumed disability.
2. The belief that people are superior or inferior, have better quality of life, or have lives more valuable or worth living on the basis of actual or perceived disability.

WHAT IS DISABILITY JUSTICE?

Disability Justice is a “second wave” of the disability rights movement that focuses on the intersectionality of ableism with other oppressive systems, including anti-racist work, opposition to police brutality, and poverty.

“We cannot comprehend ableism without grasping its interrelations with heteropatriarchy, white supremacy, colonialism and capitalism, each system co-creating an ideal bodymind built upon the exclusion and elimination of a subjugated ‘other’ from whom profits and status are extracted.”

—Patty Berne, Disability Justice. (sinsinvalid.org)

ACCESSIBILITY ON CAMPUS

Wesleyan’s campus is inaccessible for students with disabilities in many ways: there are very few accessible academic buildings and dorms; although there are academic resources for disabled students, these students are often scrutinized by professors and administrators to prove their disabilities.

Read more on ableism and accessibility at Wesleyan in an Argus Wespeak, titled “Open But Not Accessible: Facilities Fail Students with Disabilities” by graduate student Jesse Shanahan.

ACADEMIC ACCESSIBILITY POLICY

Professors are **REQUIRED** to have a text regarding students with disabilities in their syllabi. If a professor hasn’t put this on the class syllabus, **IT IS YOUR RIGHT** to call him out for ableist academic behavior. This text typically looks like the following: It is the policy of Wesleyan University to provide reasonable accommodations to students with documented disabilities. Students, however, are responsible for registering with Disabilities Services, in addition to making requests known to me in a timely manner. If you require accommodations in this class, please make an appointment with me as soon as possible, so that appropriate arrangements can be made.

PSYCHOLOGICAL HEALTH

CAPS COUNSELING AND PSYCHOLOGICAL SERVICES

You can schedule counseling and psychiatric appointments with CAPS (Counseling and Psychological Services) at the Davison Health Center though you may have to wait several days for your meeting. The APRN employed by the school is, in my experience, friendly, respectful, and judgement-free in prescribing medications. Many people respond well to psychiatric medication, but it might take a couple of tries to find the right one for you. The school counselors are responsive to your needs and willing to change your medication if the side effects are impairing your day-to-day activities. You should research and ask about possible side-effects before accepting medication.

In addition to psychiatric counseling, CAPS offers professional therapy. Sessions are free but if you need regular treatment for longer than CAPS can accommodate, then you will be referred to a psychologist, psychiatrist, or APRN in Middletown. Insurance typically won't cover therapy, but it can be possible to find therapists covered by the school insurance. Counseling services at Wesleyan are grossly understaffed; it might take a couple of weeks and many phone calls to get an appointment with a psychologist. But if you're in crisis—which doesn't have to mean that you're about to harm yourself or others and could be anything that takes you by surprise--counselors have times reserved each day to see you.

Confiding your private life with a professional, sharing your emotions, and making a narrative of your life can be of great help in finding what you want and what troubles you. However, know that all medical professionals' specialists are professionally and ethically obliged to break confidentiality if they judge you to pose an imminent threat yourself or to others. Depending on what you say in CAPS, the deans may ask or force you to take a leave from campus. In some cases, the school may force you to spend a short amount of time at the Middlesex Hospital Behavioral and Mental Health Facility before making the decision to require your academic leave. According to the CAPS website, the majority of medical leaves of mental health at Wesleyan are consensual, but if the deans and school psychiatrists deem you a liability or incapable of 'demonstrating adequate judgment to make the best decision for [yourself],' they can and will remove you from school in the middle of the semester, no refund.

OTHER RESOURCES

If you are seriously contemplating harming anybody, yourself included, please tell somebody. If you don't want to talk to a therapist, you can give friends, family, your RAs (listening to you is part of their job) a try. There are a number of anonymous hotlines, including the student 8-to-8 line, for this purpose. There are also CAPS counseling groups listed on their website, and student organized Sunday Support Circles held at Malcolm X House. There are a number of spiritual organizations on and around campus that welcome all comers—regular prayer services in several faiths, yoga classes, and meditation groups, AA meetings in town among them.

If you feel mentally stable, you can and should help others. Listen to friends and neighbors, especially quiet people, without judgment, and give advice when it's solicited. Be compassionate to strangers and loners even if it isn't 'cool.' The slightest of gestures can make a massive difference in someone's day or even life.

The most important thing is to listen to that part of you seeking help, which wants to feel better, and to keep trying things until you find what works. Little measures, like exposure to sunlight, houseplants, a daily walk, cooking your own meals, playing music, and meditation have all been correlated to increased daily satisfaction. Take it day by day. Clichés work if you give them the chance. Getting back to your healthy self isn't easy, but there are people and practices that can help you.

EMERGENCY NUMBERS

CAPS
(860) 685-2910

8 TO 8 HOTLINE
(860) 685-2000

RACE AND RACISM

this section was compiled by the editors of **THE ANKH**

While Wesleyan seems to be a more progressive and accepting school compared to others, racism is a constitutive part of campus culture and everyday life here. Furthermore, racism does not always exist in the blatant way that many imagine. Sometimes a simple question such as, "where are you really from?" is all that it takes. Audre Lorde once said: "It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences." History, something difficult to retain a sense of in a 4-year institution, speaks to this inability. Middletown's early economy was supported by importing African slaves, and the land was taken from the native Mattabassett people by white settlers. In a similar vein, Wesleyan has evolved from its origins as an all male, all white, Protestant institution into a secular institution whose student population is 52% female and whose website conspicuously displays photographs of its students of color.

It is essential to acknowledge that **DIVERSITY AND INCLUSION ARE NOT END GOALS BUT CONTINUOUS PROCESSES**; and that despite progress the institution remains dominated by white cis men who, along with white cis women, create certain spaces that are unsafe for other members of the

community. Understand that being a white, cis person does not make you bad. This conversation is not about attacking people of privilege. The conversation is about destroying the unjust, hierarchical system that white Protestant cis men created to ensure that they would continue to prosper at the expense of marginalized people.

As an engaged member of the Wesleyan community, it is important to recognize **THE DIFFERENCE BETWEEN RACISM AND HURT FEELINGS**, two different things that don't necessarily always share moral real estate. Feeling self-conscious because someone said you "dance like a whiteboy" is an example of hurt feelings. Losing your financial aid over the same infraction your white classmate got a warning for is an example of racism. Distinguishing between the two is crucial to understanding how a University as committed to diversity and inclusion as Wesleyan can perpetuate institutional racism.

RACISM (READ: RACE) IS A MONSTER we live with that fits into all the large and small spaces of our lives. It is something that won't stop dividing and hurting us until we all actively **ACKNOWLEDGE ITS OMNIPRESENCE AND FORCE IT AWAY**. Racism reveals itself institutionally in housing, employment, educational prospects, incar-

ceration rates and other statistical realities across the nation. A university's policies, even in the most minute ways, can support such institutional racism, exclusion, and inequity; even by refusing to acknowledge or address it. The institution relies on investing its endowment in companies that profit from the prison-industrial complex. It asks, "have you ever been convicted of a crime?" These facts demonstrate Wesleyan's role in supporting a racist system. As students, we have the unique power and responsibility to continue to challenge our University and our world to chip away at this oppression.

We are here to learn from each other. The best thing you can do is listen to the experiences of those who suffer from the complexity that is racism. Listening and encouraging the agency of students of color (SOC) to speak on what they want, when they want is critical to being a good ally. Wesleyan will grant you many opportunities to do so, including taking classes that explore the nuances of race and racism, attending a lecture series or event planned by faculty and students of color, and reading *The Ankh*, our SOC newspaper. These are all simple, yet effective ways to understand, self-reflect, and challenge the way that systemic racism affects our world.

A RACE RELATED HISTORY OF WES

Wesleyan University was founded. One year later the first African American student enrolled: Charles B. Ray, who withdrew after six weeks following life-threatening harassment from white students. The board of trustees responded to this by passing a resolution that forbid the admission of black students.

1831 ... 1965 ... 1969 ... 1974 ... 1977 ... 1980 ... 1981 ... 1984 1985 ... 1986 1988

Admission of the "Vanguard Class." Dean of Admissions John C. Hoy and President Victor L. Butterfield sought to reflect the "disadvantaged" population of the country with ten percent of the incoming class. They personally selected what came to be called the "Vanguard Class." That year, among a few Hispanic and Latino students, sixteen black students enrolled: the largest number in the school's history.

FEB - 100 black students (some armed) occupy Fisk Hall to honor Malcolm X's assassination and protest the "classes as usual" decision by faculty.
APR - As a result of the Fisk Takeover, the African-American studies program, Malcolm X House, and the African American Institute (AAI) are founded.

The [Campbell administration](#) cuts AFAM budget by 43%, "reorganizes" the AAI into the CAAS.
20 students have a 90 hour sit-in for divestment from Apartheid in South Africa. Michael Roth is one of them, [reported](#) to have slept in the President's office.
DKE pledges go to Traverse Square in Middletown and yell racist slurs at residents for hazing

Racist letter sent to Malcolm X house, classes are canceled and 600 students protest.

Ujamaa sponsors Farrakhan to speak to 400 students while 500 protest outside.

The *Ankh*, Wesleyan's Student of Color publication, begins circulation.

30 students arrested for blockading North College while calling for divestment from Apartheid in South Africa.

1400 students and two thirds of faculty sign Apartheid divestment petition, and 113 people are arrested at blockade of South College. A month later, the Board of Trustees votes to divest from most (but not all) SA companies.

WHY A WHITE MAN CANNOT BE THE KEYNOTE FOR MLK CELEBRATION

[DINAYURI RODRIGUEZ '17]

The role of an ally is not to politicize any oppressed group but rather it is to use their privileged position to enter certain spaces not accessible to those in marginalized positions. A good ally is therefore defined by the degree to which they utilize the power they hold to challenge normative structures and their casual manifestations in our everyday lives. But this work does not exist in a vacuum, and a good ally does not perform their role uncritically.

In other words, a good ally does not take on anti-racist work in academia without first recognizing what that means. It means that, as a white person, their voice will automatically be valued and prioritized over people of color as authority figures, regardless of the fact that people of color are already experts on their own lived experiences. This speaks to a larger, historical issue with academia and the exclusion of people of color from academic institutions, both as students and as scholars.

I have too often witnessed the works of anti-racist white academics get idealized as exceptional. Their voices firm and loud from generations of validation, are institutionally upheld as singularly important. As if people of color have not already

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theorized about race and its social implications. As if people of color are not actually living proof of the realities of the racial injustices we face every day of our lives. As if people of color are not already organizing around and taking a stance against these issues.

Let's put the people who live this oppression at the forefront of activist work. Let's pay them big checks to do the necessary work that would allow them and other marginalized peoples to live a healthy, sustainable life. I want to hear what they have to say. I want to see them imagine a world without oppression. I want to know about the infinite manifestations of resistance. Only then will I feel empowered.

Professor of American Studies and Ethnicity at UCLA Robin Kelley writes, "Without new visions we don't

know what to build, only what to knock down."

I already know what to knock down; the heteronormative white supremacist capitalist patriarchy plagues my everyday life and torments every fiber of my being. I don't need Tim Wise or any other white scholar to tell me about my own oppression. What we do need is for them to educate other white people about their white privilege, because they won't tolerate it from us. What we do need is more radical spaces that foster these new visions. We can only do that with people of color leading the way. • *Read the full version of this essay in the Ankh*

**This time-line is an outline of some of the most publicized events around race but does not include all race-related events at Wesleyan

Black students organize a protest at Beta after a black student is verbally harassed at the fraternity.

FEB - Grad student Jay Pillay resigns from Educational Policy Committee to protest alleged racist and sexist comments made by the Chair of the committee.

MAR - 85 African American students occupy admissions building after being denied the right to send a letter of complaints and requests to the Board of Trustees.

Two Egyptian students are beaten and called "sand-niggers" outside DKE. 34 Black and Latino Brotherhood members march to DKE, and force the first meeting between the two organizations.

Middletown police arrest four black students for "looking suspicious". When the students refused to produce ID they are illegally handcuffed and detained at the police station.

Multiple MPD officers pepper-spray, tackle, curbstomp and mace Jose Chapa while he is handcuffed outside 63 Home. Officers were responding to a noise complaint against the house party across the street. Dozens of student witnesses confirm that Jose was singled out on racial grounds, while officers ignored white students plainly violating open-container laws.

APR - Seven minority professors leave Wesleyan in one year. **STRIKE** (Students Rebuilding Institutions for Knowledge and Expression) firebombs president Chace's office, [no one is injured](#).
MAY - Following the discovery of racist graffiti in Malcolm X House basement, 500 students march in a "speak out" against racism, and students hold a [9 day hunger strike](#) until administration commits to educational policy changes. The highest-ranking black Dean resigns in protest.

Fraternity member yells "get off of the lawn, fucking immigrant" to two passing students.

Black student Ray Dolphin is pepper-sprayed and arrested for "interfering with an officer" for standing outside a house party with 20 other students. 100 Wesleyan students march through Middletown to MPD headquarters to protest brutality and profiling in Middletown, New York and Philadelphia.

FEB - On the 40th year anniversary of the Fisk Takeover, Ujaama created posters about the demands from the protest in 1969 and marked them each with a question mark or check mark to signify the disparities that still exist on campus. The posters were repeatedly censored.

NOV - Student group, the Cardinal Conservatives organize an "Anti-Affirmative Action Bake Sale." Event leads to a protest by newly formed group of concerned students on campus against discrimination of underrepresented students on campus



ESSAY

HOW DOES IT FEEL?

ONE STUDENT'S EXPERIENCE WITH RACIAL ISSUES @ WES

[RHYS LANGSTON PODELL '17]

Upon my acceptance to Wesleyan I received a personal email extending an invitation for me to fly from California to Connecticut to participate in the WesFest Student of Color (SOC) weekend. Coming from a public high school where there was a white side and an other side of campus, I found the University to be a welcome change during my visit. I remember the Invisible Men show in particular summing up my enthusiasm about Wes. The outpouring of students that attended the event as well as the talent and knowledge proffered on us prefrosh, I think, gave us all the impression that the SOC community at Wesleyan was well organized, vocal and supported wholeheartedly by the student body. I remember a moment just after returning home to California, wondering if there was another dynamic to the school, one that would remind me of the black and white stratified parties in which I sometimes tried to find a place during high school.

Before too long into my first semester, there were reported incidents of racial profiling by the campus Public Safety officers. This immediately led to student dialogs around campus.

I recollect several students holding a preliminary meeting in the Fisk building to address the issue. Listening to the upperclassmen, I became privy to the many incidents that had occurred on campus before my arrival. I remembered my premonitions about what was under the veneer of WesFest's presentation of the university, and I continued to simply listen as an inexperienced first year student.

During my sophomore year I had a more nuanced view of the University's issues with race, notably in the social dynamics of the Wesleyan community. It might have been my greater willingness to ingest alcohol, but I became almost hyper aware of stumbling into somewhat bizarre situations: hearing white kids in WestCo swap the n-word like trading cards; seeing a homogeneous (subtext please) frat hallway hyped by means of "Straight Outta Compton" coming straight outta expensive speakers; Middletown kids waiting outside parties on Fountain without as much as a glance from Wesleyan students.

Qualms within the SOC groups were also more apparent to me. Some said there were not enough meetings in their respective groups and between the various groups on campus. In particular, I remember after an event celebrating the women and female identifying students of color on campus that there was an outcry (for good reason) about men and male identifying student of color on campus not giving adequate support for such events. I admit, there are probably ways in which the SOC community and its allies (which should be the whole campus) could better consolidate efforts for a community support network,

recognition, and university progress.

The end of the year showed me that, all of this withstanding, there is a fantastic student of color community with committed allies on Wesleyan's campus. I was fortunate enough to be involved in a video re-enactment of the historical Fisk

"I became almost hyper aware of stumbling into somewhat bizarre situations: hearing white kids in WestCo swap the n-word like trading cards; seeing a homogeneous (subtext please) frat hallway hyped by means of "Straight Outta Compton" coming straight outta expensive speakers; Middletown kids waiting outside parties on Fountain without as much as a glance from Wesleyan students."

Takeover of 1969, an event that resulted in the formation of an African American Studies department at Wesleyan. Several students came together to assist in what I saw as a rekindling of the activist spirit at Wesleyan, by looking to the past. The timing of such an artistic statement was impeccable, though slightly ironic, as the crisis around the African American studies department's disintegration began to emerge.

In May,

students quickly mobilized to address not only the aforementioned issue of this specific department, but ethnic studies in general at Wesleyan. The coordination, enthusiasm, and dedication students displayed during finals week in pressuring the University to discuss the issue is something I think of which every Wesleyan student should be proud. And though the issue further revealed the University's recent problematic trajectory in terms of diversity (cutting need-blind, racial profiling, fining transgender students for activism, etc.) it also reinforced the idea that Wesleyan is a place where students do not stand by when they see something amiss. If nothing else, this institution perpetually challenges me to evaluate and re-evaluate where I'm coming from, what that means, and how it affects others. I hope that you find equally valuable opportunities here, and that you are ready for the challenges.

Asian-American Student Collective Photostories:



reflections on being a young black human thus far

[Savannah Turner
'16]

1. openness, as in the ability to unveil yourself and aid in the process of others' "unveilments," doesn't come easy, but must exist for us too

2. it's cool to think about a physical community full of every dope poc i've encountered

side note: how do we create communities that excite us?

3. the blackness & the womanness crack bleed and dry together

4. art just seems more radical when it's coming from us but maybe that's because art, as a definitive subject with its critical categories, was never created by or for us it was always just part of existing

5. some people love you for you and some people love you for your hair

6. there could be many versions of me so here's one

RACE RELATED HISTORY (CONTINUED)

APR - During annual Holi celebration held by the student group, Shakti, organizers posted signs on the doors of the Usdan student center saying: "No colored people allowed in Usdan (But seriously if you're covered in colored powder, you can't come in)." Mass uproar and heavy media coverage prompt Shakti to issue a public apology.

2012

OCT - Multiple reports by men of color that they were asked to produce their WesIDs while walking around on campus. The increase of these occurrences in such a short amount of time led to accusations of racial profiling by campus Public Safety Officers.

MAY - A group of around 100 students, under the moniker #AFAMISWHY, lead a musical march through the Wesleyan campus during Spring semester reading week to demand a refunding of the department. The march ended in a takeover of South College, President's Roth's office.

2014

DEC - Echoing the Black Lives Matter movement building across the nation, hundreds of students, faculty and staff rallied for a march against police brutality. Demanding justice for those killed, participants, led by students, marched throughout campus and down Rt. 66. Mourning the black and brown lives murdered by the police, the march concluded with a die in at the intersection of Rt. 66 and Main Street.

APR - The Coalition for Divestment and Transparency conducted a sit-in in President Roth's office demanding divestment from private prison companies (GEO, CCA and G4S), companies profiting off the Israeli occupation of Palestine, and fossil fuel companies.

2015

MAY - Can I Live?! Speak Out. Students, faculty and parents gathered in Usdan for over three hours conducting a speak out against the waves of violent racial injustice we continue to see against black and brown women and men-both on and off campus.

THE DEATH OF ETHNIC STUDIES

[ALTON WANG '16]

At a lunch with Asian/Asian American student leaders on campus with our university president, to discuss issues or concerns Asian American / Pacific Islander (AAPI) students may have here Wesleyan University's president decided to say something along the lines of:

ETHNIC STUDIES IS A DYING FIELD OF STUDY.

He further elaborated to explain that he does not see ethnic studies at Wesleyan expanding at any rate in the future, as he continues, because the focus is shifting more towards the sciences.

This is the same university president that promised students, on the heels of our #AFAMisWhy protests and organizing to save our African American Studies program on campus, that the university will hire and breathe some life back into AFAM. This is the same university president that expressed sympathy and concern for the African American Studies majors without classes to take. This is the same university president that stood alongside students protesting on the streets of Middletown against police brutality. This is a university president that sat at a table and bluntly told me that my right to exist in the curriculum is fading.

Consider, for a moment, why he believed it would be okay to make such a comment in this space, at this moment in time. Asian Americans have long served as a racial wedge in this society, whether sometimes we have been forced to (think Bill O'Reilly's stupid and racist comments), or have been complicit (think anti-Affirmative Action folks). Understand that every student in the room was Asian/Asian American Pacific Islander, and that there were no black or Latino students at that table. Understand that our Chief Diversity Officer, sitting two seats from me and across from the president, echoed the president's remarks and justified his position.

I guarantee you that had there been black students sitting across from him instead of Asian, the university president would not have dared to declare that ethnic studies is dying.

President Roth, I assure you—despite what your “friends in ethnic studies” are telling you, ethnic studies in this country is not dying.

In a spoken word poem, Jade Cho and Isabella Borgeson say, “I never knew I had a history in this country until college. The first time I stepped into an ethnic studies classroom felt like coming home.” By declaring ethnic studies on the verge of death, President Roth, you are robbing students the chance of learning their own histories. You are robbing the chance of giving students that have felt like foreigners in their own

country the opportunity to see themselves in American history.

“Imagine what it's like to speak yourself into existence for the first time” (another quote from the same poem by Cho and Borgeson).

Our ability to speak ourselves into existence is a burden we students of color have to bear within our own organizations.

I have said before, and I will say again: every student, every person, has a right to learn their own histories. I have yet to receive this opportunity from this institution. Instead, I have to teach myself my own history, to help my peers learn their own histories, and to clamor and beg for an actual professor to teach an Asian American history class. I have never taken an Asian American history class, yet last spring I sat with a room

**OUR ABILITY TO
SPEAK OURSELVES
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of fifteen students every week, guiding discussion and teaching Asian American history.

HOW IS THAT RIGHT? HOW IS THAT FAIR?

Yet my shock comes not from the fact that he made this ignorant comment and tried to defend it for the rest of the lunch hour, but instead that he thought it would be an acceptable comment to make in front of Asian students.

I AM NOT YOUR WEDGE.

Do not think that you can look at my yellow face and tell me ethnic studies is dying, and that I would be okay with it. Do not tell me this after I have stood and shouted alongside my black peers clamoring for some hope in African American Studies, do not tell me this after I have spent unnecessarily long parts of my Wesleyan career fighting to see people who look like me in the curriculum.

Do not tell the hundreds of black and brown students on this campus that the study of their histories, their lived experiences, their culture, their oppression is something of the past, that ethnic studies already had its “heyday” a decade or so ago.

WE ARE EXHAUSTED OF BEING THE TEACHERS OF OUR OWN OPPRESSION.

COMMUNITY OF COLOR MANIFESTO

We assert that the Community of Color at Wesleyan has not been all that we would have liked it to be.

Further, we recognize that community building across racial lines (to say nothing of gender, class, geographic lines, etc.) has not taken place in any substantive way in the recent past here on campus.

We name that there have been a number of impediments that have kept us from being a cohesive and synergistic community, which are reflective of both interpersonal conflicts that we have faced, as well as *structural administrative barriers* that have historically lead to cleavages between Students of Color.

Nevertheless, we are still struck and compelled by the critical need for a Community of Color that is *receptive* and *responsive* to the myriad of ways that make living, learning, and thriving on Wesleyan's campus more difficult when you do not identify as White.

As we recognize and celebrate the diversity of experiences that Students of Color hold, we also commit to establishing and facilitating dialogue, rapport, and coalition between organizations and individuals.

We are attentive to the fact that establishing solidarity is labor intensive. To fully dedicate ourselves to the mission of creating a better community requires a particular type of work that we must be ready for.

This labor can be practical in the simple form of showing up for each other's events, or in the more intensive form of planning and organizing in tandem with one another. It can also be emotional or affective, in terms of empathizing with each other to stymie potential conflicts, as well as being consistently aware of the ways that even as we come together as Students of Color we are still shaped differently by privilege and power.

However, as we name the labor we are mobilizing to do, we also honor the fact that labor is often used as a lead up to burn-out for many Students of Color and we are cautious in our framing. The work towards a stronger Student of Color community must not fall on the shoulders of the few but in the hands of the many. It is of central importance not just to create a stronger community of color, but to sustain it.

Along with promoting social justice, facilitating critical reflection, and fostering direct action, we recognize that we must cultivate future leaders and engaged members of the community to be equipped with the appropriate tools to maintain a racial and ethnic consciousness on campus.

We encourage those younger students to be frank and honest about their needs, hold older students accountable, and make your own interventions where you see fit. Assenting to learn from older students need not mean that you are assenting to conformity or waiting your turn. Be gracious but be bold. This is your community too. Take ownership of it.

While this document was written in collaboration with the undersigned groups, we insist that this does not demarcate who falls within the bounds of what it means to be a Student of Color at Wesleyan. We encourage and plead with other racial or ethnic affinity groups to join us. The development of a community is always hurt by those that are marginalized and left behind. It must not be so this time.

As Students of Color, we must not homogenize our cultural/ethnic experiences. We each have our own lived experiences, as it pertains to our specific identities. But let this not distract us from promoting an atmosphere of support, respect, compassion and acceptance towards each other.

The struggle for African American Studies and the burgeoning discussion to bring Asian American Studies to campus. The need for the University to return ancestral remains of Native peoples. The campus epidemic of sexual violence. The ongoing micro- and macro-aggressions that we face daily as Students of Color. All of these point us to the unique struggles of being a member of a marginalized community here at Wesleyan, to speak nothing of the state violence, police brutality, and miscarriages of justice that we bear witness to so often, even at this moment in the shadow of Ferguson. We are reminded that Audre Lorde tells us, "We were never meant to survive." But we do and we will. Together. The struggle continues.

Signed,
Students of Color at Wesleyan, in tandem with and through the following organizations:
Asian American Student Collective, Ujamaa, Ajúa Campos, WesQuisqueya, Shakti, Women of Color Collective, Caribbean Students Association, African Students Association, The Ankh

QUEERNESS

A LITTLE ABOUT THE QUEER COMMUNITY

There is no unified “queer community” at Wesleyan. There are just a lot of queer people—probably more than most of us coming from high school are used to being around—who start each year with a set of resources, goals, and the chance to listen to each other. Community will happen one way or another, it’s just a word that describes the kinds of connections that occur between people who spend enough time together. It’s up to each group of students whether the queer community is actually supportive, representative, and self-aware. At a time in queer history when the Supreme Court decision to legalize gay marriage is eclipsing the epidemic of violence against Black and Brown transwomen, our notions of what “queer” even means are up in the air. Do we want the community that forms between us to prioritize all its members or address the needs of some more than others? Wesleyan is a microcosm of a country that has demonstrated it would rather grant the wishes of its whitest, richest queers, than address the violence and neglect sweeping through the darker and poorer members of the community. If we don’t listen to each other, if we don’t talk to each other, and if we don’t educate ourselves, the same thing will happen at Wes. So please, be beautiful, be weird, and be there for each other.

A LIST OF ON-CAMPUS RESOURCES

QUEERWES

Strives to create an all-inclusive, cohesive group of queer persons and allies on Wesleyan’s campus in order to better organize and communicate with the university. Look for our highly trafficked facebook page.

PEERS FOR QUEERS

The Peers for Queers Program aims to provide an emotional support network for LGBTQ high school students in Middletown. So far, participating Wesleyan students have worked closely with Middletown High School’s GSA to organize community events that foster dialogue on diversity and other relevant issues.

SPECTRUM

Spectrum was established in 1991. The name SPECTRUM has been adopted so that people of color who identify as transgender, queer, asexual, or any other sexual minority are included. Spectrum seeks to provide a safe space where people can affirm their sexuality without having to sacrifice their ethnic identity and give queer students of color a voice within both the queer community and the student of color community. Our goal is to create a queer community of color where all queer or questioning students of color feel united, safe and welcome. In that community we strive to provide affirmation of our racial and sexual identities, information to the larger Wesleyan communities, and visibility within Wesleyan so that we never lose our voices again.

ENDLESS ACRONYM

Queer life at Wesleyan is constantly evolving and there are many opportunities for students to get involved with shaping its structure. New student groups can be created at any time and many events happen throughout the year outside of these groups’ activities. Community members find out about all of these and other opportunities on the listserv endlessacronym, named for the seemingly endless letters in LGBTQFAGIPBDSM... Allies are welcome to join the list too. To sign up, send an e-mail to lyris@lyris.wesleyan.edu with a blank subject line and “subscribe endlessacronym” in the body of the e-mail.

OPEN HOUSE

Located at 154 Church Street, Open House is for you and me and everything in the in-between. Open House works to be a welcoming space for non-normative sexuality and gender minorities, acknowledging this task is one of perpetual motion and action. The goals of Open House include generating interest in the celebration of queer life from the social to the political to the academic. Queer is a word with many meanings, and we embrace all and none of them. Open House works to create a Wesleyan community that appreciates the variety and the vivacity of gender, sex, and sexuality, and we work to be an anchor of the amorphous, chaotic, and beautiful queer community.

DETOUR MAG

Detour Mag is an arts // culture // lifestyle publication made for and by anyone who has ever had an inkling to deviate from the heteronorm. We are committed to the celebration of the queer community. Our name, Detour, is to illustrate a rejection of the binaries and constrictions of gender and sexuality labels. In doing so, we hope to provide an inclusive project that seeks to highlight different cultural aspects of the queer experience—at Wesleyan and at large. Following the tradition of the “gay & lesbian” subsection of a Netflix queue, we hope to establish a publication that will provide visibility for all those seeking non-hetero solidarity.

QUEER SUPPORT CIRCLE

Every Monday 8pm at UOC. Come discuss gender, class, race, ability, and anything else. We want to make a safer space for people who identify as queer.

ESQUE

ESQUE began as “A queer/ed (bur)ESQUE about desire and difference” in Spring 2015 with a single WesFest weekend run. This fall we plan to operate as a collective producing smaller performances throughout the semester, in addition to our spring performance. We aim to not only create spaces for queer students and students of color to perform/create/work shit out, but also spaces of community and belonging. Look out for performances and other happenings around campus throughout the semester.

QUEER COMMUNITY INTERN

Eero Talo (2016) - etalo@wesleyan.edu

The queer community intern is a student position that works with the Wesleyan community to plan queer events on campus and to support queer students in any way possible. This can include, but is not limited to, bringing speakers to campus, sponsoring and providing funding for events other groups put on, creating new students groups, and just generally being available for you when you need someone to talk to! Feel free to email Eero or find her on facebook any time you want to talk. She also runs the support group mentioned above with Aidan Bardos.

TRANS

Things & life & tips from a *real life* white transgirl about being at Wes

HELLO to all of you beautiful androgynous first year queers! My name's Eero, and I'm a senior here. Welcome to the newest part of your awkward saga as a gender-fluid/deviant person. I could say it gets better but you all probably know by now that's some bullshit. Wesleyan is a comparatively easier place to be trans/non binary than many others. While a lot of the cis students don't really understand your experience, most are respectful, decent with pronouns, or way too busy to stop and bother you. It's easier here to fall under the radar, which can be very useful! That being said, I still get misgendered and gawked at plenty of the time. I've been harassed by people driving down the streets that run through campus. **SHIT HAPPENS. BE FREAKY, BUT BE SAFE.**

If you're working a campus job your employers might be cool about pronouns, but they very easily might not. I've held my tongue sooo many times when bosses or co-workers have misgendered me and I know how shitty that can feel. During a busy shift, it can be really hard to talk to a co-worker or your boss about how uncomfortable you are. You might never be able to have that conversation. Some people just don't want to hear it. If you're feeling really awful and like you might get yourself fired (I've been there), please don't hesitate to get in touch. Like really, call me (914-356-0997) because money is important and learning how to cope with shitty jobs is essential for trans people about to enter the big bad world.

If you're interested in hormone replacement therapy, you can meet with Dr. Tom McLarney in the Davison Health Center. He usually sends his patients to Kathryn Tierney APRN, who is an endocrinologist working at Middlesex Hospital. It's just down the hill from Wesleyan, so very convenient. If your doctor is elsewhere and you need a ride to them, let me know and I'll ask someone with a car if they'll give you a ride. I'm also decently familiar with the buses between here and Hartford so we could try and figure out public transportation to get where you need to go.

In terms of trans community at Wes, there's no group specifically for us. There was a trans collective a few years back and I'm down to start that up again, but there's not a whole lot of us on campus to begin with. I would love for all the trans people to know each other and be besties and support each other, but it's more like a lot of people sort of in touch but not necessarily close. Which is always subject to change if you wanna pour your love and effort into making that happen!

Also, I'm gonna be living in a senior house at the edge of campus which is ~very discreet~ and very comfy. If you ever need a safe place to talk, or just wanna hang out around a bunch of queer people (everyone I'm living with is queer), feel free to come by. I can't put my address here cause it's public and I don't want people to stalk me, but text me or message me on facebook or email me and I'll let you know.

“It's easier here to fall under the radar, which can be very useful! That being said, I still get misgendered and gawked at plenty of the time.”

“Learning how to cope with shitty jobs is essential for trans people about to enter the big bad world.”

preferred gender pronouns

A PGP is the pronoun that a person chooses to use for themselves. For example, if James prefers to use she, her, and hers, you would say “James ate her strawberries because she was hungry.”

gender neutral pronouns

Examples of gender neutral pronouns are they, them and theirs, as well as ze, hir (“Ze is hungry, please pass the strawberries to hir”) You should never use “it” or “he-she” unless you are asked to. Some people prefer no pronouns, so that you use only their name when referring to them.

how to ask about pronouns

If you are unsure about someone’s PGP, you can introduce yourself with your preferred pronoun and then ask about theirs. A good practice in groups is to have introductions include names and pronouns.

all-gender bathrooms to use on campus

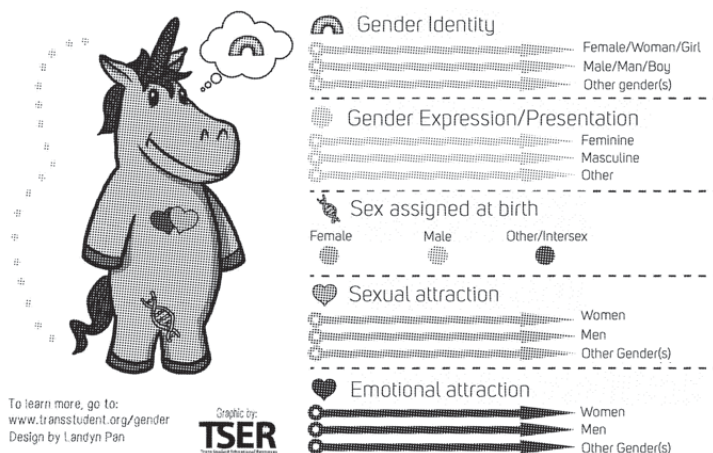
Usdan: there are two in the DFC, one on the main floor, and four in the basement way in the back far away from the stairs (recommended).

Weswings: there’s a single-use bathroom up in the offices on the second floor; if you can, ask Karen, Ed, or Steph, they might let you use this bathroom cause who wants to be that awkward queer kid peeing with the cis-est of the cis.

Eclectic: both bathrooms downstairs are all-gender and multi-use; if they ever gender them during shows, try asking one of the people at the stairs if you can go up and use a bathroom upstairs.

Fayerweather/Beckham: one all the way downstairs by the dance studios (you have to go down a ramp and then a hallway and then some stairs. it’s WORK).

the gender unicorn



SEXUAL VIOLENCE

PHONE NUMBERS

*Women and
Families Center*

1-888-568-8332

*Spanish-speaking & male
counselors available*

Wesleyan CAPS

860-685-2910

Wes Health Center

860-685-2470

Middletown Police

845-343-3151

Wes Public Safety

860-685-3333

**in a two week
period, 100
wesleyan
freshman will
experience
sexual
harassment
or assault**

Every year in our AlcoholEdu survey, we find the exact same thing. At week 8, when asked about their experiences in the last two weeks, 100 frosh report sexual assault or harassment. Nonconsensual sexual contact or abuse. *Every fucking year.*

At the end of my sophomore year, there were national rumblings about how shockingly, hideously, unforgivably common sexual violence was on college campuses, and even worse, how little conversation there was about this topic. I cared, but I didn't get it. Then, early Sunday morning—February 2nd, 2014—I learned, and I continue to learn about the agony, the disappointment, the

resentment, of being raped in a rape culture. A peer, a classmate, a friend of a friend, came into my room when I slept, crawled under my covers naked, and assaulted me until I woke up. I have never been so terrified in my life. The year and a half that followed was brutal. The rest of my life will be altered. I was lucky to have people I love at Wesleyan support me, but that support did not make the systems that we must

**“I LEARNED, AND I CONTINUE TO LEARN ABOUT THE
AGONY, THE DISAPPOINTMENT, THE RESENTMENT, OF
BEING RAPED IN A RAPE CULTURE.”**

navigate any more comfortable or survivor-centric. It is important to me to make space for survivors to tell their stories, to be believed, to be supported, and to find justice and as much resolution as possible. It is important to me that every single person takes the responsibility of creating a culture where this is true, and where violation of another person is simply unacceptable.

This is an **EPIDEMIC**, on campuses and off, and one that disproportionately affects those already susceptible to other forms of violence—women, queer people, trans people, people of color, undocumented people and poor people, and, most of all, the people at the intersections of these identities. There are infinite reasons why people should treat sexual and gender-based violence as an emergency.

What is assault and harassment?

According to the Wesleyan Student Handbook: “Consent to engage in sexual activity must be informed, knowing, and voluntary. Consent to engage in sexual activity must exist from beginning to end of each instance of sexual activity. Consent to one form of sexual contact does not constitute consent to all forms of sexual contact. Each participant in a sexual encounter must consent to each act of sexual activity.”

If someone is incapacitated by drugs or alcohol, they cannot consent. If someone is sleeping, they cannot consent. Consent cannot be freely given if a person is coerced, threatened, blackmailed. Being in a relationship with someone implies consent for nothing.

If you are assaulted at Wesleyan, or even if you're not sure if you've been assaulted, you have options and access to resources and support. You should do any and as many of these that feel right to you.

1. You can seek counseling at CAPS (Wesleyan) or through the Women and Families Center (non-Wesleyan organization)

You can call CAPS — Wesleyan Counseling and Psychological Services — at any time, and they will set you up with an appointment. Unfortunately, many students find that the wait-times for appointments are often excessive. You can also call the crisis hotline through the Women and Families Center to speak to someone.

2. You can seek physical health-related care

You can call the Wesleyan health center, the Women and Families Center or P-Safe to connect you with immediate health care resources at Middlesex Hospital — including contraception and STD testing. You can go to the hospital to seek care without having to report your assault or even speak to police. You can also seek these services at the health center during its open hours and you can talk to the on-call doctor at any time by calling the Wesleyan Health Center.

3. You can report the assault to Wesleyan

You can report the harassment or assault to either Dean Rick Culliton, Dean Scott Backer or IX Coordinator Debbie Collucci to begin a school-run investigation. This will go through the administration, following the procedures in the student handbook. The investigation will be conducted by either Culliton, Collucci or Backer in conjunction with Wesleyan public safety only. This will not go through the police. The maximum sanction is expulsion from Wesleyan and the outcome of the trial will end up on the perpetrator's (not the victim's) judicial record if found guilty. Survivor's experience with this system vary dramatically — some are satisfied with the outcome while very many others feel disappointed and disrespected by the outcome. Some find the process empowering, while others feel retraumatized by having to defend their lived experience. The system has definitely been reformed some, but it is still highly imperfect.

4. You can report the assault to the police

Finally, you can report the assault to the Middletown Police. Wesleyan Public Safety, Wesleyan administrators, or someone from the Women and Families Center can help walk you through this process. The choice to report to the police is often a difficult one for survivors—some survivors find this to be an empowering route with the greatest potential for justice, while many others are skeptical of interacting with law enforcement. With such low rates of “success” via the legal system, and the reality that much violence—especially gender and race-based—is perpetuated by the police, many survivors do not feel safe or ethically-compelled to report to the police.

What's been going on at Wesleyan Related to Sexual Violence?

Survivors at Wesleyan have done much more emotional labor than they ever should have had to educating peers and administrators about their realities, about the culture that enabled their violations, and the injustices they've experienced post-assault. They've written [articles](#), founded [websites](#), launched [campaigns](#), brought [art](#), made [art](#), made [noise](#), held [vigils](#), held [screenings](#), proposed [policy](#), spoke out to [senators](#), created [spaces](#) for healing and empowerment, [lobbied](#) potential students and their parents, and demanded the [address](#) of some of the most problematic elements of campus. Despite all of this, the work is far from over.

What should you do to address rape culture on campus?

1. Support survivors:

While this phrase has become so prolific it has almost lost its potency, it's still one of the most essential facets of dismantling rape culture. To truly, actually support survivors, you need to believe them. Fucking believe them. While our legal system is modeled to presume “innocent until proven guilty,” unless you are a juror in your friend's case, you have no such responsibility. You do, however, have a responsibility to be a decent human being. Believe your peers when they do you the tremendous honor in confiding in you—whether intimately or publicly.

2. Hold perpetrators accountable

One of the most difficult and important things I've ever learned is that people who I believe and have experienced to be genuinely good can have the capacity to do something truly heinous. People are dynamic, and there is not one rapist who does not have friends, partners, family members who truly love him.. It is your responsibility to look past your pre-conceptions/biases/fondness, take victims seriously, and hold perpetrators in your life accountable. Holding perpetrators accountable requires that we recognize the violence of the individual acts of perpetrators but also the continuing effects that perpetrators have on survivors in their daily lives while they are both on the same campus. To quote Elie Wiesel, “we must take sides. Neutrality helps the oppressor, never the victim.”

3. Intervene during — AND BEFORE — dangerous situations

Bystander intervention has become a prominent and often pointed to tool for reducing sexual violence. Yes, it is important to intervene in situations that look like they're about to turn sour. But is also important to try to intervene on a more structural level. Every comment questioning survivors' credibility, justifying or excusing perpetrators' actions, or attempting to interfere with justice and a reduction of rape culture contributes to an environment that allows these things to happen. Understanding that's not always safe or feasible for certain people to intervene in certain situations, push yourself to do it as much as possible.

S

So much is done for us, students, at college—our showers scrubbed, omelets flipped, dishes washed,

drains unclogged, trash taken out, light bulbs changed, our messes unmade. And it's done by hardworking people who labor every day so that we can do college kid things. The Forty someone smashed on Olin steps last night won't magically disappear. Neither will the spew all through Nics 5, nor the vomit in the hallways of WestCo. No, Erlinda will probably clean that up. Just as she will clean all of Nics 4 and 6, West Co 1-4, and Hewitt 8 and 9, hopefully with the help of one other person. The custodians, food service workers, and groundskeepers hold this school together and how have they been thanked over the years? Not enough.

When Wesleyan faces tight financial straits, guess who bears the brunt of it...that's right, its most vulnerable constituents. (Not Michael Roth, whose salary saw a \$176,669 raise in 2010.)

In the fall of 2012, Wesleyan cut back financial aid and needs-blind admissions. It's now harder than ever for lower income students to be accepted into Wesleyan and perhaps harder still, to feel safe, supported, and happy attending. In the fall of 2013, Wesleyan downsized its custodial staff from 60 to 50 workers. That's why folks like Erlinda face increasingly daunting, wake-up-in-the-night-with-back-spasms, workloads every day (or night) when they walk onto campus, to make up for these cuts.. And what happens when they don't finish? They get yelled at. What happens when they speak out to their managers? They get yelled at. And intimidated. And passive-aggressively punished with warnings for things like clocking out eight minutes early. Too many warnings and they're suspended or even fired.

That's mostly where student groups like USLAC, the United Student-Labor Action Coalition, come in. We, students, have a lot less to lose in calling subcontracted companies, like the janitorial company Sun Services, and our university which sets the terms for the subcontract, out on their bullshit. As students, we have the power to call on the Wesleyan administration to actually embody its reputation of being a beacon of progressive activism, instead of just using it to attract the raddest kids around (like your good selves.) When we call upon the University to rise above the industry standards that by no means protect a worker's rights and safety they shrug: "Amherst custodians clean the same square footage as ours and they seem to be doing okay. Maybe our workers just aren't working as hard..." Literally, that was said by an administrator. A really high up administrator. Among other actions to support the workers, students have been pushing to recreate a committee, called the Code of Compliance Board [working title] to establish a standard for labor at Wes that reflects our community's

"Do not mistake our roles as custodians for subservience, and do not mistake our lack of education for stupidity. We are willing to fight back against those who oppress us. We do not want this situation to escalate to any undesired levels. All we are asking is that we are treated as human beings and that our rights be not violated." —Campus workers to President Roth

values. It's been a fight, and will continue to be, because the university administrators refuse to talk directly to the subcontracted workers who clean their offices and

serve their food. They justify

this ridiculous position by hiding behind the vague terms of the subcontract, claiming that workers might start to consider Wesleyan their employer and hold them accountable if they had an accident on the job. This very pointedly encapsulates the University's attitude towards its workers; better to avoid them and their struggles completely than accept any accountability to the service workers that keep this school running.

USLAC is striving for a Wesleyan that extends respect, appreciation, and love to all of its community members—not just the ones that pay a lot to go here. We are fighting against the marginalization and invisibilization of service workers on campus—to unravel the misconception that campus is beautiful and functional by some force of magic.

This is why in 1999, USLAC joined workers and community members to relentlessly push for union representation for the custodians demanding living wages, pensions, and paid vacations, even when the Wesleyan administration stood in their way [2]. Even after the workers won union representation, Wesleyan kept delaying the negotiation process. USLAC presented President Bennet with a petition signed by about 1,500 students and 43 faculty members, and then occupied North College for 36 hours in support of the custodial workers' bid for unionization[2], as the Wesleyan administration was in a position to pressure the subcontractor to accept this bid.

Nearly all campus workers have won union representation, but this is problematic in its own way because of the union's exclusive bargaining rights. We have many fights ahead of us. It doesn't end with subcontractors or administrators. More than just an issue of worker rights and employer-employee relations, this is an issue of respect and appreciation for those who work hard for our benefit. As students, our living spaces are the custodial, food service, landscaping, and Physical Plant staff's workplaces. We have to take responsibility for ourselves instead of trashing rooms, smashing bottles, and making their lives any more difficult.

USLAC, in conjunction with campus workers, runs campaigns to raise awareness of these service workers, all that they do for us, and the bullshit they endure all the while. Come to a USLAC meeting; get to know the person that cleans your dorm, that serves your food, that fixes your radiator. Let's actually put some effort into our community instead of throwing around progressive buzz-words like safe space and social justice to describe Wesleyan. **LET'S MAKE SAFE SPACES, LET'S ACT WITH SOCIAL JUSTICE AS AN IMPERATIVE, LET'S BE DELIBERATE ABOUT TREATING ALL OF OUR COMMUNITY**

DIVESTMENT

DIVESTMENT FROM THE PRISON-INDUSTRIAL COMPLEX

Despite the previous absence of a formal campus activist group dedicated solely to the cause of ending mass incarceration, members of Ujamaa and other students found themselves wholeheartedly supporting and involved with both the Wesleyan Coalition for Divestment and Transparency and the Northeast Prison Divestment Coalition, acknowledging that too many black and latinx people suffer from a capitalist machine that destroys black and brown lives for profit.

At the end of the 2014-15 school year, Wesleyan's Coalition was assured that Wesleyan is not and will not invest in the three biggest private-prison companies: GEO, CCA, and G4S. However, this year, students will be taking a more organized and active approach against the complex that is responsible for the continuous destruction of black and brown lives and deaths of people like Mike Brown, Sandra Bland, Samuel DuBose, Rexdale Henry, and too many others.

To get involved, please email
tjames@wes or yhorowitz@wes

DIVESTMENT FROM ISRAELI OCCUPATION

In December 2013, Michael Roth published an op-ed denouncing the American Studies Association's decision to endorse the Academic Boycott of Israel. Students from various corners of campus were outraged by Roth's blind defense of Israel and his ability to ignore the reality of Israeli occupation. Determined not to let Roth's words speak for them, some students built a mock separation wall during Israeli Apartheid Week in February. They created a petition calling for Wesleyan to join the Boycott, Divest, and Sanction (BDS) movement and gathered 600 student signatures.

In May 2014, responding to these student concerns, the Wesleyan Student Assembly voted to divest its endowment (\$300,000) from companies profiting from the illegal Israeli occupation. The WSA made a commitment to demand that Wesleyan divest the university's endowment (almost \$800 million) from such companies, and if the administration should fail to do so, the WSA promised to remove all holdings they have in Wesleyan's endowment. However, the WSA has not yet followed up on this resolution, and more pressure is necessary to ensure that both the WSA and the administration take student concerns about divestment seriously.

To get involved, please email
derfas@wes, kasfari@wes, or yhorowitz@wes (JVP)

DIVESTMENT FROM FOSSIL FUELS

Wesleyan Fossil Fuel Divest started as a group of concerned students in February 2013 as fossil fuel divestment movements grew across the country. Since then, the group has escalated strategically with over 800 petition signatures, a faculty petition with 50 signatures, and has passed a student assembly resolution. The group has hosted panels, teach ins, vigils, media campaigns and actions focused on climate justice and the intersections of the climate crisis with other anti-oppression work. For more information visit facebook.com/wesff

To get involved email msmcdonnell@wes

INVESTMENT IS BUSINESS AS USUAL

Wesleyan has an endowment of **\$793** million after years of heavy fundraising under the "This is Why" campaign and [President Michael Roth's 2007 pledge](#) to double the endowment. While **\$793** million sounds incredibly large (and is, compared to many other small and public institutions), our endowment-per-student ratio is much smaller than peer institutions like Amherst and Williams. It is important to understand the competitive nature of endowment politics to understand investment decisions.

Unlike public institutions, Wesleyan's investing practices are not fully transparent to anyone (not even the Committee for Investor Responsibility). The director of the Investing Office, Anne Martin, hires about 50 individual managers who independently and confidentially control investments for **92%** of the endowment. These funds are not involved in the day to day costs of the university, but do account for funding financial aid, supplemental programs, and new facilities. These funds are invested wherever the managers see fit. Our main issue is that some of the most traditionally predictable markets happen to also be the most socially unethical markets.

DIVESTMENT IS A POLITICAL STRATEGY

Divestment is the opposite of investment—removing funds from companies or industries implicated in immoral systems. Divestment campaigns aim to change public perception rather than impact businesses financially. One of the most famous divestment movements arose in opposition to South African Apartheid in the 1960's and escalated until 26 states and over 90 U.S. cities were involved. Institutions and governments used their financial power to demand social change by divesting from companies that supported systemic inequality and human rights abuses.

Starting in 1978, Wesleyan students protested the University's decision to invest in South African companies until the Board of Trustees voted to partially divest in 1991. During the 17 years of student protest, hundreds of faculty voiced their support for divestment, thousands of students participated many different marches and rallies, and most notably, in 1988, 110 students were arrested for staging a sit-in in President Campbell's office for 15 days.

Divestment is not a tactic of the past: in the spring of 2015, Students for Justice in Palestine, Wesleyan Fossil Fuel Divest (or Wes, Divest!) and students interested in prison abolition joined forces to form the Coalition for Divestment and Transparency. They called for divestment of the endowment from companies that profit off the Israeli occupation, fossil fuels, and the private prison industry, linking these issues because all three are a result of colonialism, capitalism, and the exploitation of communities. With a final demand of greater endowment transparency, [the coalition held a 24 hour sit-in in President Michael Roth's office](#). They chose this tactic because the institutional channels recommended by the University had been exhausted: WSA resolutions, discussions with the Investment Office, and a presentation on coal divestment to the Board of Trustees barely roused a response from the administration. The sit-in concluded with a commitment from President Roth not to invest in private prisons, but there is still much work to be done.

To join the coalition, email yhorowitz@wes or tjames@wes

CLIMATE JUSTICE



Last spring, students put up a large banner in Exley that said “Climate Change is Racist. Climate Change is Classist.” This banner was torn down a week later and found in a nearby trashcan. After about a month, the same students replaced it with another banner describing specific examples of systemic racism in environmental destruction. This second banner was also torn down.

BUT LET'S TALK MORE ABOUT WHY CLIMATE CHANGE IS RACIST AND CLASSIST.

An easier claim to make might be that the fossil fuel industry is racist and classist, and it is, but what we're really getting at is not just about a single industry burning fuel. It's a mindset that allows much of the "developed" world to turn a blind eye to climate change. Not because it's far in the future, or the science is inconclusive, or the millennial generation is just generally apathetic, but because it's impacting poor people and people of color. Climate change has happened, is happening and will only get worse, and people don't care because those who are dying, starving, losing their homes live in countries and places where the people don't look like those who hold power. They look like residents of New Orleans waiting for government support after Hurricane Katrina and instead being accused of looting and violence. They look like undocumented migrant farmworkers in California unable to find work as a result of the climate-caused drought, unable to apply for unemployment or government benefits as a result of their immigration status. They look like First Nations communities dying from cancer after tar sands companies steal their land and poison their water. It's much easier to ignore their suffering than to acknowledge it because this system requires that certain groups suffer at the expense of others, and depends upon the subjugation of people of color to support the accumulation of capital.

It can be easy to turn a blind eye because the issue is daunting. Our entire economic system is at stake. It is not only our mode of energy production, but our entire way of life. The only livable future, a future without fossil fuels, necessitates dramatic shifts in how we relate to the earth and how we value life. We need to realize that our current modes of consumption are made possible only through environmental racialized violence. By not resisting, we show that we value our cars, lights and factory-farmed food more than the billions of people of color already at greater risk for drought, chemical spills and extreme weather as a result of climate change. White supremacist capitalism depends upon our continued consent to extract more resources, burn more fuel, and continually value profit over lives. The energy system does not and cannot exist outside of racism, capitalism and

oppression, it is one of the very pillars of this oppressive socio-economic power structure.

The mainstream climate movement is partially to blame for the failure to confront the crisis. By advocating for shifts in personal consumption and guilt-tripping those who cannot afford to or who do not have the time to, the movement alienates those who are most affected. The mainstream

movement perpetuates race and class disparities instead of acknowledging them as the root of the problem. Furthermore, by focusing solely on polar bears and abstract science, the impact on human lives goes ignored, and the responsibility of the industry is erased. This isn't to say that animal lives are not valuable and that ecological destruction is not horrific, but that by privileging the destruction of the natural world while ignoring the lives of poor people and people of color, the mainstream white and affluent environmental movement perpetuates the racial inequalities that support the fossil fuel industry.

The first step towards confronting the crisis is to acknowledge who it's affecting and to honor their resistance. When talking about the "climate movement" it's time to stop thinking about large white non-profits lobbying for a carbon tax and advocating for decreased consumption, but rather the com-

munities of resistance across the globe who are fighting not only against climate change, but also the economic and racial inequalities it maintains. The climate movement is the Unis'tot'en resistance camp in British Columbia, fighting against tar sands extraction by asserting indigenous rights. It is the community of Bridgeport, working to end environmental racism by shutting down the last coal plant in Connecticut. It is nearly 1000 activists murdered for speaking out. It's time to realize that the climate movement is not being fought in the checkout lines of Whole Foods, but rather in the places white liberal America cannot bring itself to remember, in the countries that are drowning and the cities that are suffocating. Climate justice work aims to curb climate change, but more importantly, works towards a just transition to a society in which people are not exploited, displaced, murdered and erased in the name of industry. **THIS** climate movement will protect "earth"—the planet and all humans inhabiting it—by replacing the systems that have threatened it, and liberating those whose very existence is at stake.

"We need to realize that our current modes of consumption are made possible only through environmental racialized violence. By not resisting, we show that we value our cars, lights and factory-farmed food more than the billions of people of color already at greater risk for drought, chemical spills and extreme weather as a result of climate change."

A BRIEF HISTORY OF CLIMATE JUSTICE ACTIVITY

MAY 1 - Inequality and the Climate Crisis Panel brought together the discussion of divestment and environmental racism, including a panelist from Bridgeport, CT, fighting against the last coal plant in Connecticut, the Wesleyan Investment Office, the Responsible Endowments Coalition, and the Economics Department.

SEP 21 - People's Climate March. Approximately 200 Wesleyan students were among the 400,000 protestors in New York at the largest climate justice protest in history.

OCT 24 - Fast for Climate Justice. 25 students around campus fasted in solidarity with schools across the country to highlight famines caused by climate change.

FEB 13 - Climate Change Shabbat focused on the role of Jewish teachings in our need to address the crisis, and the importance of intersectionality.

FEB 13 - Global Divestment Day Climate Change Vigil. Students gathered for a vigil recognizing the 400,000 lives taken by climate change annually, and recognizing communities on the front lines and the disproportionate impacts of this crisis on low-income communities and communities of color.

FEB - "Climate change is racist. Climate change is classist." sign that was part of the vigil is torn down from Exley, lots of hate on yik yak

APR - After Wesleyan Fossil Fuel Divest members made a new sign with a definition of environmental racism as well as examples of communities of color affected disproportionately by climate change, it is also torn down and left in a heap. Clearly still a lot of hate on yik yak played a role in this getting destroyed

APR 22 - The Race, Class, Climate Teach-in focused on the racist history of Earth Day and the role of Race and Class in the environmental movement.

2014

2015

JUSTICE IN PALESTINE



Nowhere else in the world is the United States so intertwined in sustaining a system of injustice affecting so many people over so many generations. The university campus is one of the places in which we can discuss, educate, and act on the issue. In Washington and in mainstream media, coverage of the happenings in Israel and Palestine is compromised by ignorance, special interests, and an astonishing lack of concern for questions of justice and freedom. Many at Wes are attempting to offer alternative sources of information and access to the Palestinian narrative of struggle as well as challenge the complacency that many students tend to have regarding the egregious human rights violations happening in this part of the world.

STUDENT GROUPS ON CAMPUS

Wesleyan Students for Justice in Palestine was founded in September 2011. WeSJP is a group of students and faculty dedicated to acting in solidarity with the Palestinian struggle for a just peace. WeSJP aims to voice the Palestinian narrative and provide students with an alternative resource of information to the mainstream media.

The Wesleyan Jewish Voice for Peace (JVP) chapter was founded at Wesleyan in November 2014. The group seeks to challenge and deconstruct the ways Jews are taught about Israel and Palestine in their communities.

Manifesto Calling for Divestment

1. Understanding the connection and intersections between the Israeli Occupation, the Prison Industrial Complex and Climate Change;
2. Given that these three systems of oppression place profit before people;
3. Further stating that this action depends on a call for transparency and accountability the of at the Wesleyan endowment in order for divestment to be successful
4. Recognizing that investment companies that provide mutual fund services do take requirements and standards into consideration when developing their investment cocktail;
5. Noting that the WSA has been approached by various groups and has passed resolutions calling for divestment, such as Resolution 9.35 passed last Spring, and Resolution 5.35 passed in Fall 2013, but that these representations of student opinion have not been addressed;
6. Given that the Board of Trustees expressed moral obligations for divestment through the CIR and that the Board of Trustees recently passed a resolution acknowledging the necessity to consider social and environmental factors in investments;
7. Citing that President Roth ensured that the Wesleyan Investment Office did not partner with any investment managers with holdings in tobacco;
8. Further citing President Roth's past involvement to divest from unethical sources of income such as Apartheid South Africa in 1979;
9. Acknowledging the 2005 Palestinian Civil Call for Boycotts, Divestments and Sanctions;
10. Citing that 73% of Wesleyan students responded in favor of fossil fuel divestment in a recent survey, and 51 faculty members have signed a petition recognizing Wesleyan's moral obligation to divest from fossil fuels;
11. Asserting that the Board of Trustees and Wesleyan as an institution exist in order to support the students and should therefore meaningfully acknowledge and consider student opinion;
12. Stating that the impacts of divesting the Wesleyan endowment rely on the institution's status and elitism;
13. Rejecting the hypocrisy of irresponsible investment when we are critically studying these oppressions, given that many of our educations are subsidized by these investments through financial aid;
14. Rejecting the notion that financial aid depends upon investment in these oppressive systems and holding that the University has the capacity to divest and reinstate need-blind admissions policy;
15. Acknowledging that to take part in a sit-in is to use our privileges as university students and further acknowledge that SOC, first generation/low income students, queer students, and students part of other marginalized groups face a greater risk while participating in civil disobedience;

Therefore, the Coalition for Divestment and Transparency calls for divestment from:

1. Companies that profit from the Israeli Occupation such as G4S, Caterpillar, HP, and Remax
2. Fossil Fuel Companies
3. The Prison Industrial Complex and companies that enable the criminal injustice system such as G4S, Corrections Corporations of America and GEO

KNOW YOUR RIGHTS

DISCIPLINE, DORM ROOM PRIVACY, AND DRUG POLICY

Discipline

Wesleyan University has a parallel justice system for students. Most cases are not referred to the Middletown Police Department, but are handled by the University, which assigns a certain number of judicial points for each violation. 5 points gets you probation, 10 points can get you expelled. Activities that could get you arrested outside of campus are often tolerated, (such as drinking underage) and some legal activities (such as chalking) are banned entirely on campus. Felonies, like drug distribution, may get you referred to the Middletown Police. If it has been determined that any rules have been broken (those outlined in the code of non-academic conduct) you will be referred to the Student Judicial Board, which is a disciplinary panel made up of Wesleyan Students, or a joint hearing made up of students and administrators. The only exception is for cases that involve Title IX violations, which are heard by a panel of faculty, staff, and administrators only.

Dorm Room Privacy

In the past, Public Safety and Fire Safety (who conduct periodic well-being checks and random room inspections, respectively) were prohibited from entering a student's room or opening drawers without permission. Now, the policy is less clear, and may vary depending on circumstance. However, The Responsibility of the University to its Members still states as of September 2015 that the living quarters of students cannot be entered without an invitation, a health or safety emergency involving the occupant, for the enforcement of health or safety regulations (such as Fire Safety inspection), or to investigate a suspected violation of policy, with the authorization of Dean Whaley, or for any other reason with either 24 hours notice or on a regular schedule (such as custodial or physical plant workers). No court warrant is needed to search students' rooms, as long as the search is done according to these regulations and is conducted by an employee of the University.

Public Safety can further cite you for Failure to Comply, even if you are within your rights to refuse to comply with a request. Public Safety is known to move around objects in students' room, such as things under blankets or in drawers left ajar, to find objects of interest such as empty alcohol bottles. They also have opened doors which are left ajar, or which students have requested help unlocking. Public Safety officers have been known to film students at political events or other large gatherings. There are also dozens of 24/7 security cameras all over campus, primarily along the edges of campus, near Usdan and overlooking the parking lots.

Drug Policy

Vice President of Student Affairs Dean Whaley has stated that University policy regarding drugs is in line with "Federal standards", but many still find this statement rather nebulous. So, here are the facts:

Alcohol is the only non-prescription drug that Wesleyan students are permitted to have. It is against university policy for minors (persons under 21) to possess alcohol. If minors are caught with alcohol the typical punishment is 1-2 points. Persons 21 or over caught supplying alcohol to minors face a penalty of up to 4 points.

According to Dean Whaley, the University generally treats marijuana-related infractions the same way it treats alcohol infractions. However, the University is still bound by federal law, which classifies marijuana as a Schedule I controlled substance. As a result, possession can result in up to 4 points, and medical marijuana recommendations are not recognized by the University. Possession of other illegal drugs, including unauthorized prescription drugs, tend to result in a more serious penalty of 3-4 points. Unlike alcohol distribution, students who have been accused of drug distribution face sanctions ranging from 4-10 points.

Harm Reduction

Wesleyan University and the State of Connecticut have harm reduction policies meant to encourage students to call for help if they believe one of their peers needs medical intervention as a result of drug/alcohol use. The "Good Samaritan Policy", as outlined by the University, is as follows: "Students requiring medical assistance as a result of alcohol and drug use will typically not face a formal judicial hearing if they agree to meet with Health Services staff following their hospitalization and participate in any recommended educational assignments." This has been largely applied to alcohol abuse, but can theoretically apply to other drug overdoses as well. It is also important to note that there is no guarantee of protection given; the policy merely states that students "will typically not face a formal judicial hearing". The third time someone requires medical assistance for alcohol use, the student's parents are contacted and medical leave is encouraged. Drug testing kits are illegal in Connecticut and are considered paraphernalia by Wesleyan, despite their legitimate use in preventing overdoses and testing for date rape drugs.

ACTIVIST RESOURCES

UNIVERSITY ORGANIZING CENTER (UOC)	The UOC is located on 190 High Street. It serves as a resource and support to students who seek to understand the intersections of oppressions in our broader society as well as seek to question, interrogate, and work towards finding solutions to end various forms of oppression. It is a space for students to meet, organize, make banners, have meals, debate, agitate, or plan the next infamous Wesleyan prank! The UOC has meeting rooms with couches, a projector, a kitchenette, and computers with access to free printing and internet. The UOC was established in 2004 following a student campout in front of Olin to demand student-run spaces. This demonstration led to the founding of Turath House, Korean House, 200 Church, and the transformation of the old WSA building into the University Organizing Center. In 2014, a new UOC committee was formed by representatives from different student groups at the UOC. The committee serves to promote continual collaboration, dialogue, and action between students and student groups. We will have to continue defending the UOC as a student-run anti-oppression space in the upcoming years. To learn more about this space and the groups in it, come to the UOC Open House on Thursday, September 10th, at 4:30pm.
INFOSHOP/ ANTI-OPPRESSION LIBRARY	The Anti-Oppression Library is located on the first floor of the UOC. It has a collection of literature and stories from around the globe about struggles for social justice. The Infoshop collective is dedicated to the library's mission to fight various forms of oppression. Book donations are always welcome. Also, check out the paper sculptures made out of imperialist propaganda!
QUEER RESOURCE CENTER (QRC)	The QRC is a student organizing space, which is located on the second floor of the UOC. It is home to many resources that have been compiled by Wesleyan's Queer community. The QRC Library includes books covering a wide range of topics including LGBT Literature, Coming Out Stories and Guidebooks, Queer Health and Sex, and Queer Erotica. These books are available for students to read on site.
WESLEYAN DIVERSITY EDUCATION FACILITATORS (WESDEF)	The WesDEF is a student group of trained facilitators dedicated to creating spaces for dialogue and action in response to issues of social justice within our campus communities. The group runs a student forum every semester, through which they recruit new members and train students to become better facilitators of workshops and discussions. They will be hosting educational sessions and workshops about different social justice and diversity issues. All students are invited to apply for the student forum in December and become a member of the WesDEF. The members are great resources for other student groups to collaborate on programs relevant to social justice.
200 CHURCH STREET	200 Church is a program house for first and second year students specifically dedicated to social justice and anti-oppression causes. Last year, 200 Church provided space for a variety of activist-flavored events, such as the USLAC student-worker conversations.
ANARCHY ON AIR	Anarchy on Air expresses the politics and culture of the elimination of hierarchy and oppression, in a word, Anarchism. Currently, the working group consists of 10 members with unique backgrounds, ideologies and perspectives who collaboratively write, record and broadcast each episode. Ultimately, our politics are not about a distant, idyllic future, but about recreating the world around us right now. Tune in the second and fourth Tuesday of every month at 4pm on 88.1 FM.
HERMES	Hermes is Wesleyan's longest-running progressive publication. Founded in 1975 by a group of student activists as an alternative to the Argus, The Hermes aims to provide a more political, critical, and analytical outlet for campus opinion. We publish about twice a semester, with material ranging from literary pieces, news articles, long-form journalism, and visual arts. To learn more about how to get involved, email wesleyanhermes@gmail.com.
THE ANKH	Founded in 1985 The Ankh has served as a vehicle of expression and empowerment for Wesleyan's students, faculty, and staff of color throughout its history. Each semester the Ankh presents a publication composed and compiled entirely by students of color. All year around, The Ankh Facebook page shares articles and events relevant to its mission. Join the movement and send all submissions to theankh@wesleyan.edu.